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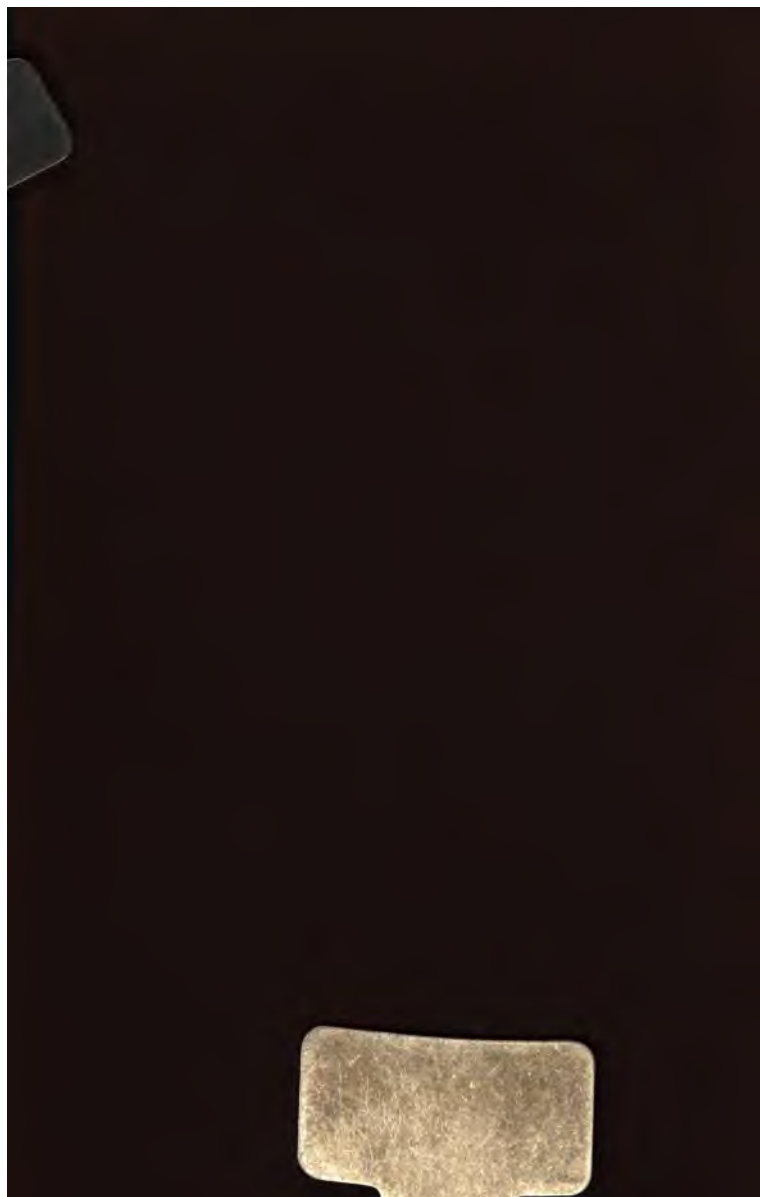
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F. PARNELL





ARS PASTORIA.

BY

FRANK PARNELL, M.A.

RECTOR OF OXTEAD.

Ces imaginations, je les produisis crues et simples, d'une production un peu trouble et imparfaite; depuis, je les ai établies et fortifiées par l'autorité d'autrui. MONTAIGNE.

Ταῦτα, ἀγαπητοί, οὐ μόνον ὑμᾶς συμβετοῦντες ἐπιστέλλομεν, ἀλλὰ καὶ ἑαυτοὺς ὑπομνήσκοντες.

CLEMENT, I. COR.



RIVINGTONS

London, Oxford, and Cambridge

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RIVINGTONS

London	<i>Waterloo Place</i>
Oxford	<i>High Street</i>
Cambridge	<i>Trinity Street</i>

P R E F A C E.

THIS little book is strictly a Supplement. It is a supplement to such books as Herbert's 'Country Parson,' Bishop Burnet's 'Pastoral Care,' and the more modern works of Bishop Wilberforce, Professor Blunt, Mr. Burgon, and Mr. Bridges.

My motive for publishing it will be far better expressed in the words of Vauvenargues than in any of mine. "Si nous avons écrit quelque chose pour notre instruction ou pour le soulagement de notre cœur, il y a grande apparence que nos reflexions seront encore utiles à beaucoup d'autres : car personne n'est seul dans son espèce ; et jamais nous ne sommes ni si vrais, ni si vifs que lorsque nous traitons les choses pour nous-mêmes."

The books I have quoted from are, with few exceptions, so well known, that I have sometimes dispensed with inverted commas, and not given the names of the authors.



ARS PASTORIA.

FOR the right Management of a Parish there are twelve requisites :

I. UPRIGHTNESS. "On gagne peu de choses par habileté." The greatest things and the most praiseworthy that can be done for the public good are not what require great parts, but great honesty.

II. UNSELFISHNESS ; no sparing of self ; no self-seeking.

III. ABILITY.

IV. GOOD MANNERS. "Manners are something with everyone, and everything with some." It is not enough to be good ; you must be gracious as well. Do not walk into a poor man's house as if it were your own.

V. JUSTICE. Remember that every person, however low, has rights and feelings.

VI. PERSEVERANCE. When discouragements arise (and make up your mind to the fact that they

will arise : things will not always go smoothly ; subscriptions *will* come in slowly sometimes ; boys will behave badly in church at times ; your preaching will seem to have no effect ; you are sure to meet with opponents, who either in good faith or malice will throw hindrances in your path ; people will leave your church in a huff at times), go on as usual in your work of doing good. Study as much ; go to your schools as much ; visit as much. "Post malam segetem serendum est." Do not think you can change people's convictions, or overcome their prejudices, in a month, or even in five years. "Notre Seigneur demeura trois ans et demi à former le collège de ses douze Apôtres, encore y avait-il et un traître et beaucoup d'imperfections quand Il mourut. Il faut avoir un cœur de longue haleine ; les grands desseins ne se font qu'à force de patience et de longueur de temps."

VII. DECISION. When a difficulty arises, think what is to be done. But do not waste your time in thinking ; think, and settle on some course of action ; and then begin to carry out that course immediately. A good plan, when you are worried by a difficulty, is to discuss it with some sensible man or woman. Another is, to state clearly the difficulty on paper, and so look it in the face, next to write down the remedies, and then to apply those remedies in action, as soon as you can.

VIII. TOLERANCE. And yet have and maintain your own opinion.

IX. CONCILIATION.

X. INDIFFERENCE TO POPULAR OPINION. When you *know* a thing is right, do it at any price, in the teeth of opposition ; remembering Goethe's grand remark : " All I have had to do, I have done in kingly fashion. I let tongues wag as they pleased. What I saw to be the right thing, that I did." When you *think* a thing is right, think it all over again ; consider whether you are not prejudiced in favour of it ; consider what will be said by those who oppose it ; and then either reject it, or do it, no matter what will be said against it. If the thing is unpopular, " cheerfully take your share of its unpopularity : for such, I am convinced," says Macaulay, " ought to be the conduct of one whose object it is not to flatter the people but to serve them."

It is true that Cicero says, " Adhibenda est quædam reverentia adversus homines, et optimi cujusque, et reliquorum. Nam negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti." But a wise modern has said : " I hold the constant regard we pay in all our actions to the judgments of others, as the poison of our peace, our reason, and our virtue."

XI. CONCENTRATION. Do one thing at a time ; and do that one thing as well as you can. " Recevez les affaires qui vous arriveront en paix, et tachez de les faire par ordre l'un après l'autre. Car si vous les voulez faire tout-à-coup, ou en desordre, vous ferez des efforts qui vous fouleront, et allanguiront

vosre esprit, et pour l'ordinaire, vous demeurerez accablé sous la presse, et sans effet."

XII. GOOD TEMPER. Copy the celebrated Curé d'Ars. "À quelque moment qu'on le vit, environné, pressé, assailli par la multitude indiscrete, harcelé de questions oiseuses et absurdes, obsédé de demandes impossibles, tiraillé dans tous les sens, interpellé de partout, ne sachant à qui repondre, on le voyait toujours egal à lui-meme, toujours gracieux, toujours aimable, toujours compatissant, toujours prêt à condescendre et à accorder ce qu'on lui demandait, toujours la figure reposée et souriante. Jamais on n'a pu surprendre en lui le moindre signe de depit, jamais la moindre brusquerie ; jamais sur son front la plus imperceptible nuance de mécontentement, l'ombre d'un nuage ; jamais sur ses lèvres de reproche ni de plainte ; jamais un mot plus haut que l'autre."

You can make yourself calm and cheerful, if you choose. It is hard, but it is possible. "Der Mensch kann was er soll ; und wenn er sagt er kann nicht, so will er nicht." And you will not be a good clergyman unless you are calm. "Nihil magnum est nisi quod simul et placidum."

Cicero has this fine remark about statesmen's duties. It is quite as true for you. "Omnino qui reipublicæ præfuturi sunt, duo præcepta Platonis teneant : unum, ut utilitatem civium sic tueantur ut quæcunque agunt ad eam referant obliti commo-

dorum suorum : alterum, ut totum corpus reipublicæ curent, ne dum partem aliquam tuentur reliquas deserant."

The object of your life being the doing of good, remember above all things to love those to whom you are to do good. If you love them, you will know how to benefit them. Love confers knowledge. Do not look for their love : (to do them good, you will often have to displease them :) look to seeing them better and wiser.

And next, you must be clever to know the manner how and the time when to do people good. Tact oftentimes effects more than great ability. "Nescis, mi fili, quantilla prudentia homines regantur." It is of no use trying to force people to be good or religious. Gentleness is the pastor's art, and works miracles. "Difficilis et indomita natura blandientem feret ; et nihil asperum tetrumque palpanti est."

And then, too, you must be patient. "Thou wilt swallow down complaint, unreason, weariness, weakness of others and thyself : how much wilt thou swallow down."

Thou know'st we work by wit, and not by witchcraft ;
And wit depends on dilatory time.

Of course you will like and love one man more than another. But get on with all your parishioners, except those guilty of some definite vice. "C'est la seule volonté des peuples, de quoi vous pouvez faire vos affaires." Of course, you will have

enemies. "It is a shame," says M. Aurelius, "to be surprised at a fig-tree producing figs : " it is a shame to be surprised at meeting with opposition and unkindness. Some men hate all clergymen : others will hate you personally, because you have offended them. And you cannot possibly avoid offending people. "Bisogna o essere morto in questo mondo, o fare talvolta cose che offendono altri." Do you, however, take no notice of their illwill and insults ; forget all old grudges ; always be courteous and ready to help ; and be friendly, if you cannot be a friend.

I cannot insist too strongly on this rule of getting on with all your parishioners except those guilty of some flagrant fault, for very often your temper will be terribly tried by the narrowness, the ignorance, the selfishness, the prejudices, the obstinacy, the rudeness of many of them ; and unless you make a rule, a habit, of going to see them, you will be very likely to avoid them, which is neither right nor politic.

If for no other reason, swallow rudeness for this : "Contumeliarum patientia ingens instrumentum ad tutelam regni."

"Gardez-vous de vous rendre mélancolique et importun à ceux qui sont auprès de vous, de peur qu'ils n'attribuent cela à la dévotion et qu'ils ne la méprisent : au contraire, rendez-leur le plus que vous pourrez de consolation et de contentement, afin que cela leur fasse honorer et estimer la

dévotion, et la leur fasse désirer. Gardez-vous des chagrins et disputes."

Especially when you go to a new parish, "soyez doux, gracieux, et joyeux, sans commencer par la reprehension des choses qui ont été supportées jusqu'à présent. Ne faites point trop l'austère pour le commencement. Enfin ne vous empressez point pour ce commencement."

And in reforming a parish, "tenez la methode de commencer par l'exemple: et bien qu'il vous semblera profiter peu au commencement, ayez néanmoins de la patience, et vous verrez ce que Dieu fera."

Make your people interested in church matters. Let men have nothing to do for their church and parish, and they will not care for them. Ask their advice; ask them to help you. People like being asked to help; and most people will help, even when they have to make sacrifices to do so. The fault of many a clergyman is that he likes to do everything himself. He cannot bear consulting people. Consequently he loses a great deal of valuable help from those who would be only too glad to further his schemes, if they knew anything about them.

Manage your parish not as if you were an independent ruler above your people, but as if you were a fellow-labourer with them.

Gar leicht gehorcht man einem edeln Herrn
Der überzeugt, indem er uns gebietet.

"An individual helps not," says the wise Goethe, "only he who unites with many at the proper hour."

Let people talk as much as they like. Talking lets off the steam. Why should you mind plain-speaking from your parishioners, if it is not insolent? They like a clergyman who will take hints. He who resents interference, and, if suggestions are made to him, sets his back up, always loses a great deal: for example, he loses knowledge of the feeling of a parish, and, generally, loses popularity. But a clergyman who will listen is listened to.

Do not pooh-pooh people. Do not ride the grand horse when they make objections, but answer them kindly. And do not dictate, nor insist on carrying out each of your schemes by ignorant willfulness. *Πεφύκασιν οἱ ἄνθρωποι τοῖς μὲν ἐκουσίως ἐνδοῦσιν ἀνθησασθᾶν μεθ' ἡδονῆς, πρὸς δὲ τὰ ὑπερανχοῦντα καὶ παρὰ γνώμην διακινδυνεύειν.*

Reward people. Make your thankfulness evident to them. Praise them when they deserve praise, for you sustain their best purposes by doing so. But, on the other hand, never work for a reward yourself. Do the work before you as thoroughly and as cheerfully as you can, not looking for affection, or popularity, or advancement, or a testimonial, but simply because it is your duty. Nothing will make you attain that desirable state of indifference to what people will say of you so

much as the consciousness that your work is being done well not for reward's but for duty's sake.

Dread the constancy of small emotions ; the anxiety whether the squire or the parish obstructive will like your work ; whether such and such an agent will do all that you want of him, and so on.

When people throw out charges against you about anything, insist, before you answer them, on those charges being made specific ones. Then answer them.

Believe (in spite of all temporary contradictions of this necessary article of faith) that people will help you, if you are doing your duty and your best. This and that man will not : but men will. Whenever an opposition is raised against you, the very fact of there being this opposition will enlist friends on your side : and if the opposition is successful, there is certain to be a reaction in your favour. You will often think, that because you have failed to carry a measure which you wished to succeed, you are doing no good ; or because you have made an enemy, or a few enemies, you have no friends. You are wrong. You should look on opposition as opportunity.

It is not the people who are in fault for not being convinced, but you who cannot convince them.

Be ambitious of being a good and great clergyman. But if you are not a successful one, do not grumble, nor envy, but remember that (supposing you have worked *hard* and not succeeded) want of success is God's will. Never lose heart ; always persevere. If God wills that you should do a certain work, you will do it, despite all opposition on men's parts.

Do not suffer yourself to get discontented with the place in which your work is laid, unless after many years you positively fail in doing any good. For though it is impossible for you not to desire a good living, how can you tell that you have done all that God intends you to do in the place in which you are ? Therefore, whatever work there is in the curacy or small living in which you are, do it as unto God with all your heart, and wait till He chooses to advance you. Learn, says Persius,

quem te Deus esse
Jussit, et humana qua parte locatus es in re.
Disce, neque invidias.

You may often be afraid that constant communication with the poor and with ill-mannered people will make you vulgar. Read the life, then, of Xavier, a refined courtier in a refined court, and yet for five years at a time the friend of the poorest and the vilest of the poor. And think over these grand words of Spenser :

Entire affection hateth nicer hands ;

and these grander ones of Bacon : "Sol æquè palatia et cloacas ingreditur, neque tamen polluitur."

Do not regard yourself as a teacher and nothing else. Go among the members of your flock as a friend and learner. "It is inconceivable," says Goethe, "how much a man of true culture can accomplish for himself and others, if, without attempting to rule, he can be the guardian over many." Let it be granted that we must be understood by others, in order to be respected and followed. But we must understand others in order to be understood ourselves. For how often a layman may say of his pastor what Tasso says of Antonio :

Verdriesslich fiel mir stets die steife Klugheit
Und dass er immer nur den Meister spielt.
Anstatt zu forschen ob des Hörer's Geist
Nicht schon für sich auf guten Spuren wandle,
Belehrt er dich von manchem, das du besser
Und tiefer fühltest, und vernimmt kein Wort
Das du ihm sagst, und wird dich stets verkennen.

Never aim at popularity. You never will, so it is no use hoping you will, please everybody.

*ἀκρόπολις καὶ πύργος ἐὼν κενεόφρονι δῆμῳ,
Κύρ', ὀλίγης τιμῆς ἔμμορεν ἑσθλὸς ἀνὴρ.*

Aim at doing your duty pleasantly, that is to say, cheerfully and unselfishly. In this way you will be sure to find some friends, and some to help you in your parish work.

Do not read theological books only. Goethe

says, "One ought every day at least to hear a little song, read a good poem, and see a fine picture." This is seldom possible ; but you can devote one hour of each day to a first-rate book ; and the gain will be incalculable. I subjoin my list, which I should hesitate to do, unless I could say that (if I am not away from home) I scarce ever fail to devote three-quarters of an hour every day to one or more of these authors :

Aristotle's *Ethics*, books I. to IV. and VIII. to X.

The Speeches in Thucydides.

Horace. Cicero de Officiis. *Imitatio Christi*.
Bacon's *Novum Organum*.

Montaigne. Molière. Pascal. Nicole's *De la paix entre les hommes*.

Goethe's *Faust*.

Dante's *La Commedia*.

Shakespeare. Wordsworth. Milton. Bacon's
Essays.

Long's translation of M. Aurelius Antoninus.

Let not your list of favourite and daily authors be long, for "*onerat discentem turba, non instruit ; multoque satius est paucis te auctoribus tradere, quam errare per multos.*"

It is a pleasant thing to deserve and meet with gratitude. But remember : There is a good of the greatest kind, for which men show no gratitude : and *this* good, namely, the leading men to the

appreciation of high things, in spite of their prejudices against those high things, is the very one which it is your duty to preach by precept and example.

With regard to visiting, it is a favourite thing with many writers to enlarge on the busy-body spirit of clergymen. And there is some truth in their remarks. A pastor should remember that his duty in visiting is to advise people to lead a holy and upright life. Any other advice that he chooses to give, unless, of course, people come to seek it, partakes of the nature of meddling.

The chief thing to avoid in visiting is patronising. All condescension and imperiousness and arrogance should be studiously eschewed.

The great use of ordinary visiting is not so much to talk about religion and going to church, as to show all the members of your flock that they have a friend to whom to go on any occasion of need; and that they have a pastor who exercises a watchful yet not meddling supervision over them, and takes a lively interest in their temporal and spiritual welfare.

Make men recognise their own spiritual capabilities by throwing yourself in trust on those capabilities. Appeal to what is good in them, and you make it, if you do not find it.

Do not argue with Dissenters, if you can help it.

Arguments always provoke the thought of counter-arguments. Recommend your religion by your life. "Controversy, even when conducted in a calm and Christian spirit, rarely works conviction, except in those who are already convinced." But if controversy is forced on you, then be sure that, when you combat error with any other weapon than argument, you err more than those whom you attack.

When you are devising some plan, by which to benefit your parishioners in any way, remember this admirable advice of Cicero's : " *Ad rem gerendam qui accedit, caveat, ne id modo consideret quam illa res honesta sit ; sed etiam, ut habeat efficiendi facultatem. In quo ipso considerandum est, ne aut temere desperet propter ignaviam, aut nimis confidat propter cupiditatem. In omnibus autem negotiis, priusquam aggrediare, adhibenda est præparatio diligens.*"

Do not be too proud, nor too unworldly to neglect the business part of your parochial affairs. If you do so neglect it, despite all your talents and knowledge, you will be despised. "I've always mistrusted that sort of learning," says Adam Bede, "as leaves folks foolish and unreasonable about business."

If you stop long in a place, especially a country parish, you will acquire a tendency towards narrow-

ness. You will shrink into a small local habit of thought. "The parochial saints will be spoilt, the sinners get no chance." Counteract this tendency by all the means in your power : by good books, by good newspapers, by travelling, and by corresponding with wise friends out of your parish.

Whenever in your intercourse with any of your parishioners you feel yourself more inclined to persecute or punish than to persuade, you may rely upon it that your zeal has more of pride in it than of charity ; that you are seeking to have your own way rather than to do good, and beginning to feel more for yourself than for your Master.

It is ever difficult and never pleasant to reprove well. You are sure to offend him whom you reprove ; "*veritas odium facit* ;" and yet reproof must be given sometimes :

We bid wrong be done
When evil deeds have their permissive pass,
And not the punishment.

There are three rules on this subject. (1) Unless your own character is unimpeachable, you cannot well reprove. "*Nihil est enim quod minus ferendum sit quam rationem ab altero vitæ reposcere eum qui non possit suæ reddere.*" (2) "*Omni hac in re habenda ratio et diligentia est ; primum ut monitio acerbitate, deinde ut objurgatio contumelia careat :*" "for no sensible person thinks to catch birds by throwing stones at them ;" and it is better to with-

hold a deserved rebuke than to administer it ungraciously. "I never let myself," said François de Sales, "have recourse to invective or sharp rebuke, without regretting it." (3) Find fault in private ; and some time after the offence, rather than at the time.

Never rely on the dignity of your office. That office only has weight when the holder of it is, as a man, worthy of respect and affection. Then it has great weight.

When a man offends you by differing from you, and you feel that you are getting angry with him, resolve to be just to him. Try to find out why he differs. He is sure to have some reason, even if it is a bad one. Justice and generosity are indispensable, if you wish to do your duty towards those who differ from you. You are never offended by men's living in vice, or in careless irreligion ; why should you be so angry at a thoughtful non-compliance with your religion ? It is very strange that you should be more angry with those who do not come to church because they have a reason for not coming, than with those who habitually stay away because they lead immoral lives. But this anger springs from your conceit and want of faith. Their not going to church proves to you that they think they know better than you what is their duty ; and so your vanity is wounded : and they also make you afraid that your religion is not so indis-

putable as you preach that it is. My advice to you with regard to such men is this : "Go your own way quietly, and leave them alone ; visit, teach, and preach earnestly ; above all, have faith ; and you will win them over by your example." An immense deal can be said for a non-attendant at church. One man is devotional by nature, another is not : one finds help from a multitude praying with him, another finds distraction. Different persons require different conditions for their spiritual development. Jeremy Taylor counsels you wisely : "In taking account of the good lives of yourselves or others, take your measures by the express words of Scripture ; and next to them, estimate them by their compliance with the laws of the nation, and by the rules of fame, of public honesty, and good report ; and last of all by their observation of the ordinances and exterior parts of religion."

You are sometimes annoyed at your parishioners' rudeness ; at a man's withholding his customary marks of respect. Now if you like salutations for salutations' sake, I have nothing to say to you. But if you feel that the man does it out of dislike to your office, out of dislike to religion and goodness, then take this for your consolation : Your influence is just as great with a man when he is uncivil as when he is civil. The very fact of his incivility proves that he feels your influence. Take no notice ; only, when he wants help, go and offer it. There is nothing you should pray for so much as for a

thick skin. "Il nous fault fortifier l'ouie." Refuse to be sensitive of the "asperitas agrestis." What harm do petty insults and sneers and scorn do you? Do they make your real power less? do they prevent you doing good? And very often these insults, as you call them, are not meant to be insults at all, but are uttered in sheer innocence and carelessness. Even when they are uttered deliberately, the utterer does not think he gives much pain. Women and all uneducated persons are seldom accurate in their speech. They will at times speak not merely rudely, but even cruelly, about others. It only means that they do not understand them.

Whenever you are disappointed in any of your schemes for doing good, think on Luther's beautiful words, "Our life is a beginning and a setting-out, not a finishing."

Live by a high standard in religion yourself, and be tolerant of those who live by a low one. This is the way to do good.

It is difficult to lay down a law as to how far you may indulge in wit and amusements and society. Certainly, you must be natural. If you have a joyous, merry disposition, it is no use affecting a solemn one. But wit and making fun may be overdone. I cannot but think that Sydney Smith overdid them. Not, of course, that he did wrong; but he impaired a little the respect due to him and his profession: the regard in which he was held

was paid to him for his talents rather than for his being a good pastor. If you are always making fun, you force people to think that your habitual thoughts are about pleasantries; about the things of this world, in fact, rather than about heavenly things. Still, it is more than difficult—it is impossible, to lay down a law: men's temperaments differ so much. If God gives a man wit, why should he not use it? On the other hand, if a dying man were to send for a clergyman, would he send for the witty man, however good he might be, or for the less witty one? And the Bible says a good deal about gravity as a requisite of a minister.

Consider this remark of M. Aurelius: "From Alexander the Platonic I learnt not frequently nor without necessity to say to anyone, or to write in a letter, that I have no leisure: nor continually to excuse the neglect of duties required by our relation to those with whom we live by alleging urgent occupations."

Do not meddle. "There is no stretching of power." It is a good rule: "Eat within your stomach; act within your commission."

When you enter a living or a curacy, make up your mind to the gaining but little influence at first. "Confidence is a plant of slow growth." In England, young men are always distrusted, unless they are sons of well-known men:

Turpe putant parere minoribus.

Some of the sermons preached when you are thirty years old, and found fault with, will meet with praise when you preach them in your fortieth year.

Be manly. "A certain weak and effeminate sentimentality, both intellectual and moral, is the quality which every satirist of the clergy dwells upon as the most prominent feature of their character." Do not be afraid of ridicule and black looks. You say you cannot get on with working men. It is because you are afraid of them. They are sure to dislike you, if they see you fear them. Be a man; sympathise with them in their work and pleasure, their wants and temptations; eschew pride and condescension, and you will do them good and be liked by them. Go among them till they like you.

Die Menschen fürchtet nur, wer sie nicht kennt,
Und wer sie meidet, wird sie bald verkennen.

Overcome your timidity as Whately did. He always said that he was morally timid, not sanguine nor obstinate. But he was strong by reason, by once for all making up his mind, and then going straight on his way as steadfastly as though he never heard the voice of obloquy.

Promote sociability in your parish. "There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should talk together every day." Those are

the words of Swift : full of exaggeration certainly, but well worth reading.

Do not be hasty. "Festina lentè." "Nous faisons toujours assez tôt quand nous faisons bien." In setting on foot new schemes for the benefit of your parish, let there be no hurry. "Le succès de la plupart de choses depend de savoir combien il faut de temps pour réussir." "La patience obtient quelque fois des hommes ce qu'ils n'ont jamais eu intention d'accorder." "L'occasion peut même obliger les plus trompeurs à effectuer de fausses promesses."

Acquire that

"dritto zelo
Che *misuratamente* in core avvampa."

It is a wise thing for a young clergyman to husband his energy and zeal for God's service. "For it is a law of our nature that reaction follows excitement. If a man be good for anything at all, he enters on his office with the most complete devotion of mind and body to the work. And this lasts for a time ; longer or shorter, according to the character of the man, and his spirit of resolution and perseverance. But at last he grows weary. Disappointments, popular prejudices, ingratitude, worldliness, thwart him in his work, and the temptation to listlessness ensues. It is an hour of darkness from which none escape. But of those who, having set their hands to the plough, are tempted to look back, he will

master the temptation most speedily and effectually who does not let his zeal run away with him at first, and who has not wearied himself out in skirmishing before the real fight begins."

Never be so foolish as to expect always to reap where you have sown. Sow all the same. Many of your "experimenta" cannot be "frugifera"; but they will be "lucifera," if in accordance with truth and right, and will yield fruit in time, if you persevere. Make up your mind to the having to deal with the following four classes: those who cannot understand you; those who will not understand you; those who will not believe you when they have understood you; and those who will not follow you when they have believed you.

Rise above your profession. You are a clergyman, but you are a man also. Class-life is the affirmation of your ordinary self; to be human and humane is to educe your real self.

ὡς χάριεν ἐστ' ἄνθρωπος, ἐὰν ἄνθρωπος ᾖ.

Rise, too, above your parish. It becomes you to remember that you are a member of a greater society than your parish, or county, or even your great country.

At times you are sure to be unpopular. People will get tired of you; will criticise and find fault with all you do; and for what reason, you will not be able to say. But why complain? "Si sapis, mala opinio bene parta delectat:"

That the is sent receive in buxomnesse ;
The wrasteling of this world asketh a falle.

When you are under a cloud, persevere in your work just the same. Energy ought not to arise out of the assurance of being regarded and heard with sympathy. For your consolation, remember that popular liking of you is one thing, and moral confidence in you is another. The first is easily shaken ; the last, except through your own fault, is permanent. Your fame will not break at every twitch. Against unpopularity, therefore, be brave. Do not try to reason about it ; go on as if nothing had happened.

The one comfort for you in defeat is this : What fails to-day may succeed to-morrow. You may not get people to church this year ; you will next. Cultivate hopefulness. Hope is not only a grace, it is a duty.

" It is not in the least necessary that there should be 200 or 100 or 50 boys at Rugby : it is necessary that those who are here should be gentlemen and Christians." Cannot you apply these words of Arnold ? Will you not answer in the spirit of them to men who tell you, when you know you are right in some procedure of yours in the parish, that you will alienate people from the church, or that you will lessen your influence, or that people will not subscribe to your charities, if you persevere in that procedure ?

Do not let some passing topic of theological controversy drain your life.

After you have done your best, you must make up your mind still for a state of things far removed from perfection. If the parish generally is moral and fairly religious, you may consider yourself tolerably successful. "Expect not Plato's republic," says M. Aurelius, "but be content if the smallest thing goes on well, and believe such an event to be no small matter." Nor must you be disheartened, when, in regarding individual cases, you find much to disappoint you. Perfection in this world is unattainable. There will always be ill-conditioned fellows in your parish; always uncivil ones; always narrow and illiberal ones. But be sure you do your duty by these men. That is to say, be just to them; resolve to see the good points in their character; if they want help, go forward at once and give it.

HINTS ON SERMONS.

(a) Do not reason in the pulpit. Keep your reasonings for yourself. Persuade, rather than prove. "Make Truth lovely, and try not to arm her; mankind will then be far less inclined to contend with her."

(b) Do not preach too long sermons, nor draw out the thread of your verbosity finer than the

staple of your argument. The more you say, the less people remember: the fewer your words, the greater their profit. St. Vincent de Paul, lamenting one day that his earnest preaching had but little effect, met a vine-dresser, and asked him how his sermons were liked. Sir, he replied, we are all sensible that everything you tell us is good; but you preach too long: we ignorant men are just like our own wine-vats; the juice must have plenty of room left to work in; and once filled to the brim, if you attempt to pour in more, even if it be the very best juice in the world, it will only be spilt on the ground and lost.

(c) Let not your sermons be avowedly hortatory, but let your apparent object be explanation.

(d) Whatever be your style, you are certain not to please a great many. Choose the style that suits you best (I mean that style which most becomes your intellectual endowments, and which you like best in other preachers), and stick to that. You will then influence the class of minds to which your mind has a "verwandschaft," and that is all you can ever hope to do.

(e) "Le prédicateur sait toujours assez, quand il ne veut pas paraître de savoir plus que ce qu'il sait."

(f) Do not, to attract the attention of your listeners, stoop to unworthy methods.

The weak perhaps are moved, but are not taught.

I have been told of a preacher on Easter-day, not gifted with either a good voice or commanding

manner, beginning his sermon by saying Alleluia nine times. Do not do this.

(g) "The most effective language is the most vernacular that is not vulgar: that is, the most familiar, and in its choice of words the most colloquial."

(h) A man may write his sermon at any time, if he will set himself doggedly to do it.

(i) Let your text, if possible, be short.

(j) Do not pander to your congregation's taste. A true genius will convert his hearers to his manner, rather than be converted by them to what is false and unnatural.

(k) "Bene dicere non potest nisi vir bonus."

(l) Do not be a disconsolate preacher. "Bark not against the bad, but chant the beauty of the good."

(m) Sincerity is everything. "Thou canst not speak of what thou dost not feel." "Instantly we know whose words are loaded with life, and whose not."

(n) "Utilis lectio;—utilis eruditio;—sed magis unctio necessaria, quippe quæ docet de omnibus."

(o) Do not preach too much on the necessity of external acts of devotion.

(p) "L'imitation est toujours malheureuse, et tout ce qui est contrefait déplaît avec les mêmes choses qui charment lorsqu'elles sont naturelles."

(q) Do not expound two doctrines in one sermon; or even two views of one doctrine; but state one doctrine in one way.

(r) Whatever your style may be, however rugged, however ornate, make your meaning clear. Ὁ λόγος εἶναι μὴ δηλῶς, οὐ ποιήσει τὸ ἑαυτοῦ ἔργον.

(s) In recommending a virtue or a true dogma, and in dissuading from a vice or a false dogma, never exaggerate, however anxious you may be. You are sure to do harm. Ὅταν οἱ περὶ τῶν ἐν τοῖς πάθεσι καὶ ταῖς πράξεσι λόγοι διαφωνῶσι τοῖς κατὰ τὴν αἴσθησιν, καταφρονούμενοι καὶ τάληθες προσαναιροῦσιν. Ἐοίκασι δὲ οἱ ἀληθεῖς τῶν λόγων οὐ μόνον πρὸς τὸ εἰδέναι χρησιμῶτατοι εἶναι, ἀλλὰ καὶ πρὸς τὸν βίον· συνωδοὶ γὰρ ὄντες τοῖς ἐργοῖς πιστεύονται, διὸ προτρέπονται τοὺς συνιέντας ζῆν κατ' αὐτοὺς.

(t) I am one of those who differ from many wise and good men in thinking that discussion on politics and questions which agitate men's minds at the time ought to be banished from the pulpit. "Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind."

(u) Of what a number of preachers is this saying of Joubert true: "They are not to be condemned for what they say, because what they say is true. But they are to be condemned for what they fail to say; for that is true too." Preach you Christ in His fulness.

(v) Do not get disappointed when your sermons seem to produce no effect. Perchance what is lost upon the many may gain a hearing with the few; what is lost to-day may be recalled to-morrow; what is lost in fulness may be retained in portions;

what fails to convince may excite misgivings ; what fails with the heart may create the wish. We must not grudge to speak, whether men will hear, or whether they will forbear : “ *Nunquam satis dicitur, quod nunquam satis discitur.*”

Some men seem born to be obstructives, and to find fault with everything *they* do not do or like. This for your advice : Do not avoid these men. Their opposition, their unkind remarks do you good, open your eyes, reveal to you your faults, or the faults in the thing you advocate and they oppose. But at the same time, never give up the matter they object to and you approve, (“ *il ne faut pas tenter de contenter les envieux ;*”) unless it is wrong, or unless it is so slight a thing that it does not much signify whether it is done or not.

And do not fancy that because in many things these men oppose you, and oppose you too very likely in the scheme dearest to your heart, you have no influence. Your weight with them in other things is probably strong ; and even in the things they oppose, it works, and will produce effect some day. Do not get angry with them ; do not lose your temper with them, because, for the gratification of one outburst, you throw away your influence for a long time, if not for ever. Your influence always depends on yourself. No matter how men may oppose you ; no matter how they may revile you ; as long as you are upright and aim high, as long as you are generous and unselfish, so long will you

have influence over a considerable majority, however factious the minority may be.

Do not be fastidious. Some clergymen omit doing much good, by not going into houses where men are strong Dissenters ; where men are sceptics ; where people do not care for them. But there are some bad things, which, seeing that there they are, it is of the gravest consequence to get used to. A clergyman should dismiss from his vocabulary the words "uncomfortable" and "impossible."

Never try to carry things with a high hand : nor allow other persons, for instance the squire's wife, to induce you to carry things with a high hand. "A pastor at the head of his flock, like Cæsar at the head of his legions, must, if he mean to succeed, oftener say Venite than Ite."

It is almost but not quite superfluous to say, Take care of your health. The main preservative is exercise. Get a four-mile walk every day if you can. Bathe your eyes in cold water, and take a turn with dumb-bells of 5 lb. weight every evening. Take holidays, now and then, and throw off the clergyman.

Es ist gefährlich wenn man allzulang
Sich klug und mässig zeigen muss.

When worried or weary, there is nothing like leaving your parish, if only for two or three days,

and taking some amusement which you really like, and is sure to absorb you.

When you cannot get people to do what you think right, though you try very hard, let this be your consolation : You do not get them to do that particular thing, but indirectly you get them to do other things equally and sometimes more important. For example, you try to induce a man to come to Holy Communion. He never comes. But he cannot help feeling that you have a great deal to say for what you advocate ; and when you press other things on him, he will listen to you and do them.

You cannot prevail on a lad to be confirmed, we will say. But you will get him to do other things all the more easily from his refusing you this. He will think he owes you something for not acceding to your request. But however disappointed you may feel, do not scold, or you will get nothing done. To take the first case : if a man never comes to Holy Communion, do not be angry with him ; do not pester him every time you see him. Wait a year, and then advise him again. Much, very much, is effected by tact. Only do not dignify timidity with the name of tact.

A poor man always thinks a richer man despises him, till the rich man proves he does not. It may be foolish, it may even be wrong his doing so ; but

it is a fact that he does so. You will never do any good among working men and poor men until they know you do not ridicule nor look down upon them. Their rudeness is often only an expression of their anticipation of your contempt.

Reverence the freedom of your parishioners. The question for you is not what they according to your conceptions ought to do, but what you may do to induce them to it.

When you are opposed and abused, look into this abuse and opposition, and see what they mean. Two parts of opposition are a suspicion that you are interfering with people's independence; one part of it is ignorance and misconception; only the remaining part is dislike and envy. Again, two-fifths of abuse and rudeness are ignorance of better manners, that is to say, are bad education; two-fifths are independence; and one-fifth is men's outward protest against their inward dread of the person to whom they are rude. Comfort yourself in this way: Your merit, if you have any, will win in the end. You were placed in the world to do duty, not to obtain success. The men that oppose you often in their inmost heart like you: they would never own it, but they do. However, I know of nothing which will prevent you from losing your temper, from doing hasty things, from marring your work, and from alienating your parishioners (some of whom are certain to persist in not understanding

you, to be unreasonable, obstinate, uncharitable, rude, envious), except your believing that you were sent to the parish to make your flock, including these men, religious and good, and that, to effect this, only generosity, gentleness, patience, courtesy, and love, are of any permanent use. My one maxim is, therefore, Pray instantly for generosity. It alone will make you a good parish priest : and you can get it by prayer.

People are chiefly benefited by what they do themselves, and by being heartily convinced of a duty. You may restore your church at your own expense ; but little will be gained by it : your parishioners will not care about the church a bit the more. You may frighten a man into partaking of the Lord's Supper ; it will not do him an atom of good. No allegiance to Truth or GOD that is not really free and uncompelled is worth anything.

Be brave and outspoken, and even daring, in the pulpit. But when you are conversing with individuals on religious topics, be patient and gentle, and swallow unreason and intolerance. It is hard to do this. But the men are in earnest, even if they do not know how to behave. Remember this, too : the ordinary Englishman has on the subject of religion two articles of faith, if he has none others : that Romanism is perdition, and that his spiritual guides are always seeking to dictate and domineer. An Englishman is bound to suspect his

clergyman, were the latter as evangelical as Luther and as meek as Melancthon.

In the reading-desk and pulpit shun affectation above all things. Be manly and earnest. Try to do people good, not to gain the admiration of a few ladies. Be not too slow nor too quick. Be reverent and spirited. Think how the cleverest man in the congregation would like a thing read to him ; and read in that manner.

In visiting, you will often find that you do not make people more religious, that they do not come to church much more frequently than of old. Never mind : you help to make them human, and moral. Religion will come. Civilisation must precede Christianity.

Learn not to pay too much attention to people's opinions. "There is some one," said Talleyrand, "more clever than Voltaire, more sagacious than Napoleon, more shrewd than each minister past, present, or to come ; and that some one is everybody." Do not, then, mind the opinion of everybody, but at the same time, do not be obstinate in attachment to your own ; show no contempt for others' opinions, and learn to know and estimate the real opinion, the feeling, of your parish. Ask yourself calmly, when people's opinions are against or even for you, whether you have on your side the testimony of your conscience, and the approval of good and educated men and women.

You must not mind making an enemy now and then. Every person who has to direct others, or exercise authority in any way, is sure to be criticised, and by some disliked. "Censure is the tax a man pays to the public for being eminent. It is folly for an eminent man to think of escaping it, and a weakness to be affected with it."

"Sufficient unto the day is the evil thereof." As long as you do not make these words an excuse for indolence, and shutting your eyes, and neglecting plain facts; as long as you do the duty nearest you, you cannot make too much of this text.

You never can influence people for good without a great deal of self-sacrifice. Your pride, your money, must go. You can become rich or influential by sacrificing little: but to get good done you must sacrifice much, and not expect your reward for the next twenty years. There is no road to the becoming a benefactor except that of humility and generosity. You cannot do good without suffering for trying to do it. And calumny is the modern stake and lions.

Do not listen to what your friends tell you other people say of you. "Dans mes terres," says Montesquieu, "je n'ai jamais voulu que l'on m'aigrît sur le compte de quelqu'un. Quand on m'a dit, Si vous saviez les discours qui ont été tenus—je ne veux pas les savoir, ai-je répondu. Si ce qu'on

voulait rapporter était faux, je ne voulais pas courir le risque de le croire ; si c'était vrai, je ne voulais pas prendre la peine de haïr un faquin."

"Labour not as one who is wretched, nor as one who would be pitied." In other words, do not complain. "Obstructed fortune, restrained activity, and unfulfilled wishes are not the calamities of any particular time, but those of every individual man." Nothing is so much the note of weakness as that touchiness and habit of complaining into which many a clergyman falls. "Durè tractandus animus est, ut ictum non sentiat nisi gravem."

There are large classes in England who suspect clergymen ; dread their aggressions ; fear that if they were to gain too much power they would make a bad use of it. There is certain to be such a suspicious class in your parish. You may complain about this ; you may say that it is unfair towards you, who only want to do good : but the feeling exists ; and you must prove to people, in any scheme, that you desire to do good, and not to acquire power.

Take especial heed when you are at a vestry-meeting to the last part of this maxim of De la Rochefoucauld : "La véritable éloquence consiste à dire tout ce qu'il faut, et à ne dire que ce qu'il faut." To hold your tongue when attacked, not to

return taunt for taunt, is hard, but if you can do it, the gain is much greater than the difficulty.

HINTS ON READING.

(a) How important it is to read well, Martial's lines tell you ; and considering the Book *you* have to read, you cannot lay them too much to heart :

Quum recitas meus est, O Fidentine, libellus ;
Sed male quum recitas, incipit esse tuus.

Feel, therefore, what you are reading. And yet, do not try to show feeling : be simple, natural, and unartificial.

(b) Pronounce consonants distinctly.

(c) Do not drop little words, such as "of," "and."

(d) Do not put it in anyone's power to say to you what Cæsar said to a reciter : "Si legis, cantas ; si cantas, male cantas."

(e) Aim at distinctness far before loudness.

(f) Never allow yourself to get nearly to the end of your stock of breath.

(g) "Sonus sit dulcis ; litteræ neque expressæ, neque oppressæ, ne aut obscurum sit aut putidum. Sine contentione vox nec languens nec canora."

(h) But you will want few rules on this subject, if you use the light of common sense, and are not too proud to take the suggestions of the refined and educated.

The side that a man will take in any parochial affair or quarrel will by no means always be determined by his liking for or dislike of you, or by the goodness or badness of the affair. Some men *must* oppose you ; as, for example, the farmer whom you would make churchwarden, if the present one resigned ; or the man next in social position to him whom you consult and trust.

You will often be opposed, when you make a slight change, for this reason : Your people will think that your making this alteration is a reflection on them : an accusing them of ignorance of what is good. For instance : Supposing you change the hymn-book, they think—"We like the old hymn-book ; we have had it for years ; we are not all fools, and know what a good hymn-book is as well as others, and better, probably, than this young man, who only considers what *he* likes, and loves change."

You worry yourself about your people absenting themselves from church and Sacraments and Confirmation, because you do not fathom the depth of the independence and the ignorance of ordinary human beings. Whole masses of the English nation have been bred up in the belief that devoutness is fanaticism, that all ordinances, even those instituted by Christ Himself, are priestcraft. And although English people are a religious race,

they will only have a religion which sits lightly on them. Four Englishmen out of five mean, by religion, morality *plus* an approach to GOD in private prayer.

If I were asked for one rule, and one only, as to how you might best get on with your parishioners, I should give this one: "Be not quick to take offence." If you are a new-comer, you will, after the first month, be sure to meet with opposition and rudeness. But remember whence these come. First, there is the feeling of independence: "We can do without you." Next, there is the feeling of conservatism: "The old rector was better." ¶Then there is the antagonism between old and young, between inferiors and superiors: "We must keep you down; we must not let you think we want you, or that you can do us good." And then there is the ignorance, whereby an uneducated mind does not guess at the sensitiveness of an educated mind. However, do not encourage sensitiveness: and rely upon it, that all the time people have these feelings, it is much better that they should express them, as they will then less frequently oppose you in act. "In civitate libera lingua mensque liberæ esse debent."

"Pecuniam in loco negligere, maximum interdum est lucrum." Occasional acts of extreme generosity in money-matters work wonders; make stingy men liberal, and carry the whole parish along with you.

Do not argue with a man who has made up his mind. If you ask, "How am I to know whether he has made up his mind?" I answer, "Common sense, knowledge of character, sympathy, will tell you."

Try not to grumble, if your worldly prospects do not improve. "The true affectionate heart of reverence does not ask for ampler wages, but says, 'I would rather be a doorkeeper in the house of my God.'"

You often think opposition proceeds from definite causes of complaint against you. In nine cases out of ten this is not so. Ignorant people fly into violent panics and rages for the vaguest reasons. They have impressions that this or that will happen, if you do such or such a thing, and so they oppose you. Clergymen, too, are credited with the possession of great power by people who might be expected to know better. And this makes you feared, and therefore hated very often.

Force yourself to be just. Never, for example, allow your prejudices against a poor man who has offended you to lead you to give him a lesser portion of charity moneys than is his due.

Discard resentment, and do not dwell on defeats if you wish to do good. "*Les existences faibles vivent dans les douleurs au lieu de les changer en*

apothegmes d'expérience. Elles s'en saturent et s'usent en rétrogradant chaque jour dans les malheurs consommés. Oublier, c'est le grand secret des existences fortes et créatrices—oublier à la manière de la nature, qui ne se connaît pas de passé, qui recommence à toute heure les mystères de ses indefatigables enfantements."

"Whenever you see a move coming," Sir Robert Peel is reported to have said, "head it." Capital advice: but I venture to add, "Be sure you understand the move first."

Try not to mind sullen resistance to your plans for good, though it is oftentimes more annoying than active opposition. When you are met by it, take no notice; wait, and be good-tempered while waiting; and then, try again.

Never expect your projects to go on easily; "Tanta è la negligenza, la dappocaggine, la tristizia degli uomini; tanti gli impedimenti e la difficoltà che di sua natura hanno le cose." Be prepared, therefore, for failure. Some things will not succeed.

Was never man who most conquests achieved,
But sometimes had the worse, and lost by war.

Men will often do nine things for you; but the tenth, which is most for their interest, and perhaps a plain duty, nothing will induce them to think of.

The average Englishman has one overpowering

feeling—hatred of being driven. If he once suspects that force is applied to him, he is deaf to the calls of religion, of courtesy, and of his own interest. The consequence is that one of the greatest difficulties of your calling is this : When you are trying only and simply to do good, men will think and believe that you are endeavouring, by doing that good, to gain power over them.

Unless your parish is a most unwieldy one, study for one or two hours every day. “Seven years of silent inquiry,” says Plato, “are needful for a man to learn the truth ; but fourteen in order to learn how to make it known to his fellow-men.”

A sensible clergyman will not be surprised at people refusing to do out of deference to his advice what, though they know it to be for their own interest, they will not do of themselves.

A person, especially an uneducated person, may express his dislike of you, and yet feel a great respect for you, and even like to have it known that you like him. His words are stronger than his feelings. He says all manner of unkind things about you. But he does not feel that you are bad.

In every parish there is always a class which regards itself as a constituted check on the clergyman. He is never to do anything, however admirable it may be, without asking their permission. It is very annoying to have to curb and woo for leave

to do men good. But your duty and interest are plain—ask their permission.

Do not be painfully precise. Give, and it shall be given you. Do not encourage in yourself that litigious spirit which insists on its presumed right in spite of every inconvenience.

As Rector you have now-a-days no dominion. Do not try to get any. You have great authority and influence, which no one but yourself can deprive you of. Do not fritter them away.

“Non austeritas ejus tristis, non dissoluta sit comitas; ne inde odium, hinc contemptus oriatur. . . . Minimè iracundus; nec tamen eorum, quæ emendanda erunt, dissimulator; simplex in docendo, patiens laboris, assiduus potius quam immodicus. . . . In emendando quæ corrigenda erunt, non acerbus, minimèque contumeliosus: nam id quidem multos fugat, quod quidam sic objurgant, quasi oderint.” Quintilian says this of a good tutor, but it may be said with equal truth of a good clergyman.

It is the spirit in you men oppose, not the thing itself; and very often they are right in doing so, though you are right in wishing for the thing.

As long as you are earnestly and lovingly doing your appointed work, you may depend on your people with little or no fear. “For,” says Sir

Arthur Helps, "we are a people constant in our attachment to our friends and favourites. We are hasty in censure, and pounce down very sharply on any real or supposed errors of our leaders: but there is scarcely any mistake that they make, anything that they can do, short of committing an act of deliberate baseness, which is not invariably condoned. We are not the people to expect perfection in anybody; and our grave and humorous and somewhat unprecise nature makes us very tolerant of shortcomings."

"Vous n'avez pas droit de rendre misérables ceux que vous ne pouvez rendre bons."

People may abuse you as much as they like, but they cannot do without you, if you are good and able. Perhaps when unpopular you derive no comfort from this truest of maxims, "La haine n'est pas moins volage que l'amitié." Take this one, then: "Nos plus surs protecteurs sont nos talens."

Often clergymen think themselves neglected, and complain of not being backed up, when really they are very fairly treated.

Regard human nature in a large and kindly way: this is the first step towards amending and strengthening it. Think of the many as well as of the few. Do not preach to the elect only, but seek to do good to all men.

Go among your people, I say once more, even

among those whom you find it difficult to like. Contact with men alters so much our theories about them. That is one reason. Another is this. Unbelief in the best of the poor is occasioned by hopelessness. Personal communication of friendship alone can make it possible for them to believe in God.

Understand men. Unless you do this, unless you have tact, you cannot be a good parish clergyman. Men's unreasonableness will be your greatest difficulty. They (and you) are subject to caprice. Only great experience will tell you what they will do next. Read what one of the cleverest students of men's character that ever lived says about them : "Tels se laissent gouverner jusqu'à un certain point, qui au-delà sont intraitables, et ne se gouvernent plus : on perd tout-à-coup la route de leur cœur, et de leur esprit : ni hauteur, ni souplesse, ni force, ni industrie ne les peuvent dompter, avec cette différence que quelques uns sont ainsi faits par raison et avec fondement, et quelques autres par temperament et par humeur. Il se trouve des hommes qui n'écoutent ni la raison ni les bons conseils, et qui s'égarent volontairement par la crainte qu'ils ont d'être gouvernés."

Cultivate sympathy, and be human. Do not wind yourself up too high. You may be and you ought to be better than those whom you teach, but if you make a parade of being holier than or dif-

ferent from them, farewell all hope of your making your people religious. Lay to heart *mutatis mutandis* these words of Seneca : “ Satis ipsum nomen philosophiæ, etiamsi modestè tractetur, invidiosum est : quid si nos hominum consuetudini cœperimus excerpere ? Intus omnia dissimilia sint ; frons nostra populo conveniat. Non splendeat toga ; ne sordeat quidem. Non habeamus argentum in quod solidi auri cælatura descenderit ; sed non putemus frugalitatis indicium auro argentoque caruisse. Id agamus ut meliorem vitam sequamur quam vulgus, non ut contrariam ; alioquin, quos emendari volumus, fugamus a nobis, et avertimus. Illud quoque efficiamus, ut nihil imitari velint nostri, dum timent ne imitanda sint omnia. Hunc primum philosophia promittit sensum communem, humanitatem, et congregationem ; a qua professione dissimilitudo nos separabit.”

“ The faithful minister,” says Fuller, “ endeavours to get the general love and goodwill of his parish. This he doth, not so much to make a benefit of them, as a benefit *for* them, that his ministry may be more effectually ; otherwise, he may preach his own heart out, before he preacheth anything into theirs. The good conceit of the physician is half a cure, and his practice will scarce be happy where his person is hated. Yet he humours them not in his doctrine to get their love ; for such a spaniell is worse than a dumbe dog. He shall sooner get their goodwill by walking uprightly, than by

crouching and creeping. If pious living and painful suffering in his calling will not win their affection, he counts it gain to lose them. As for those which causelessly hate him, he pities and prays for them ; and such there will be : I should suspect his preaching had no salt in it, if no gald horse did winse."

I close this little book with the remark with which I began it. The first virtues you must have before you can be a good pastor are sincerity and uprightness. Aim high by all means ; seek to be deeply religious, and truly devout : but the higher you aim, cling the more firmly to ingenuousness and honesty. Be saintly, if possible : but be upright, for this is possible.

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